THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts" (D. &. C. 1: 33).

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PROCEEDINGS OF THE NINETY-THIRD SEMI-ANNUAL GENERAL CONFERENCE.

(*Continued from page 708.*)

THE third session of the general conference opened in the Tabernacle, Salt Lake City, at 10 o'clock Saturday morning, October 7th, President Heber J. Grant presiding.

The services began with the hymn, "How firm a foundation" by the choir and congregation. Professor Edward P. Kimball was at the organ console and Professor B. Cecil Gates led the singing. The invocation was offered by President William L. Rich of Bear Lake stake, after which the hymn "O ye mountains high" was sung.

Elder John A. Widtsoe was the first speaker. He said this remarkable conference had caused him to think of many important matters. The keynote address by President Grant had caused his mind to turn to those things which make persons obey or break the laws. Naturally, the speaker said, his mind turned to the thing he knew best—education. The Latter-day Saints are an education-loving people. He then gave statistics to show that only an extremely small number of persons in the State, between certain ages, had never been to school. The Agricultural College is one of the largest institutions of its kind in the United States considering the population of the State, he declared. The motto of the Latter-day Saints is "The Glory of God is Intelligence." Man wants not only mental and intellectual education but spiritual education. He then told of having visited a wonderful natural bridge in Southern Utah, and referred to the things which certain great men had written upon beholding it.

One said the Master had wrought with consummate skill there, and another made a similar statement. Their minds turned from the wonder before them to the Creator, and that is natural.

Elder Widtsoe then stated that a child should be trained spiritually as well as intellectually. Education in itself does not insure one against a life of crime, he stated. Often that training only makes a man with a criminal mind more dangerous. The speaker said the child should be trained spiritually, and that the schools are not to blame for not giving this, for they are prohibited from doing in. A man trained only intellectually is but partly trained. Elder Widtsoe then proceeded to show why the Church schools should be patronized in training the young for honorable, upright lives. He closed by bearing his testimony to the power of the Gospel of the Lord Jesus Christ.

Presiding Patriarch Hyrum G. Smith was the next speaker. He began by saying the Latter-day Saints are a record-keeping people. He then told how hard it formerly was for one to obtain all the records necessary, and showed the difficulties experienced by those who kept or sought such records in those days. He expressed his thanks to the Lord that methods and means have been devised by which these records may be kept and obtained much more easily than formerly. He expressed his thanks also for the improvements in transportation, which enabled one to travel more expeditiously than was possible a few years ago. He thanked God for the weather which enabled so many to attend the conference. Elder Smith called attention to the fact that all blessings are predicated upon law; that obedience to law is necessary if the blessings are to be obtained. The speaker urged those present to show their appreciation of the blessings which have been bestowed upon them, and prayed that all might be true and faithful in all things.

Following Elder Smith's discourse the solo "Eye hath not seen" was sung by Mrs. Pearl Kimball Davis.

Elder Melvin J. Ballard was the next speaker. He said he was extremely grateful that his life had been ordained among the Latter-day Saints. He declared there has been no time in the history of the world when he had rather been on the earth than at present. He said he recognized the tremendous responsibility which rests upon the Latter-day Saints and the end which is destined for them. The only way by which the world may be saved is through the plan of salvation as given by God the Eternal Father. The Latter-day Saints are not a freakish nor a fanatic people, Elder Ballard declared, unless observing the Word of Wisdom is freakish and being different from the rest of the world is being fanatic. If that is so, the speaker said, he was glad that they are fanatic and freakish. It is necessary that this people should be materially strong for the accomplishment of the Lord's purposes.

Elder Ballard called attention to the fact that it is necessary for people to obey the commandments of God if they wish to obtain his blessings. Therefore, the saints should observe the

law in all things, should pay their tithes and live according to the light which has been given to them. If the Latter-day Saints should lose their credit it would be difficult to struggle back. Man can not succeed by brain power alone, nor by physical strength nor hard work. The secret of success is to do the right thing at the right time.

Elder Ballard then advised men to take counsel of their wives, and showed how they might be guided by the inspiration of God. This Church, Elder Ballard said, does not wish to ride the people with the Priesthood but it does want them to follow the counsel of the leaders. He then declared that President Grant had been proved to be the wisest man in the Church in financial matters. That is because his wisdom is the wisdom coming to him from God. The speaker referred to the fact that six months ago the members of the Church had been advised to raise sugar beets but many of them refused to do so. If they had, they would have been millions of dollars better off to-day. The speaker said he was anxious for them to pay their tithing that they might be blessed, and he then promised that they would be blessed if they do this. Elder Ballard then read from Section 115 of the Doctrine and Covenants and called upon all to repent and follow the teachings of God. If this people do not do better than any other, if they do not live different than the world, their condemnation shall be greater, because greater light has been given them.

Elder Richard R. Lyman was the third speaker. He began by saying he hoped the rich inspiration which had been present during the conference should continue to the end. Elder Lyman said he had been much interested all his life in education. He declared that he would like to say something regarding the Religion Classes, the Brigham Young University and other Church institutions. He urged that those who have made more money than they know what to do with should remember these organizations. He also recommended that a fund be established for the advancement of Mutual Improvement work.

Elder Lyman then turned his attention to the subject of law enforcement. He said the Latter-day Saints look upon the Constitution of the United States as a document inspired by God, and prayed that the Government under it might endure. He related an instance when some great economist said this republic can endure only if it has something which the old republics of ancient times did not have. It does have that—a sound educational system. The speaker here digressed from his subject for a moment to refer to unselfishness and the payment of tithes. He declared that a more unselfish man than President Grant is not alive, and that the Church President has the welfare of the Latter-day Saints uppermost in his mind.

Elder Lyman then returned to the subject of the Constitution and showed what conditions prevailed at the time it was

framed and the changes which have occurred since. He showed how general conditions have changed, the great advancement that has been made by science and in other fields since the coming forth of this Church. Bacillus has been isolated and destroyed, and this has resulted in the building of the Panama Canal, for that could not have been done if the mosquito had not been conquered. He also showed the difference in transportation.

The speaker said organizations are being established throughout the nation to teach the Constitution. The children of the Latter-day Saints have been taught that from the beginning of the Church and are being taught it now. He then explained the work that is being done by the Boy Scout and Mutual Improvement Associations among the younger generation, and closed by asking the congregation to repeat with him the slogan "We Stand for a Pure Life Through Clean Thought and Action."

At the close of Elder Lyman's discourse the song, "Now let us rejoice" was sung by the choir and congregation and President Heber Q. Hale of Boise stake pronounced the benediction.

(TO BE CONTINUED.)

WHOLE-SOULED SERVICE.

W. A. M.

O YE that embark in the service of God, see that ye serve him with your heart, might, mind and strength, that ye may stand blameless before God at the last day (D. & C. 4: 2).

One Sunday morning, about twenty years ago, I found myself in the city of El Paso, Texas. There being no branch of the Church of Jesus Christ of Latter-day Saints in El Paso at that time, I decided to go to one of the denominational churches, which I did, in company with two friends. The subject which the minister had chosen was "The Divided Heart," and on it he preached a sermon that made an indellible impression upon my mind. In the course of his address the reverend gentleman told the following story:

"A few years ago," he said, "a young Englishman arrived at one of our ports almost penniless. On being asked by an immigration officer how much money he had, he answered that he had only a few cents.

"'Didn't you know,' said the officer, 'that you would be expected to have at least twenty-five dollars when you arrived here?

"'No,' answered the youth, 'I was not aware of that.'

"'Where are you bound for?' asked the government official.

"'I am going to Fall River,' was the reply.

"'I am sorry for you,' said the officer, 'but you cannot stay in this country; you will have to return to England.'

"'Why?' asked the young immigrant in astonishment.

"'Because you are liable to become a public charge,' was the reply.

"'A public charge!' repeated the young fellow. 'There need be no fear of that, sir. If you will give me a chance I will get to Fall River all right."

"'How could you get there, seeing that you have no money?'

"'I will get there with this,' said the brave young fellow, as he drew from a little green bag a silver cornet. Putting it to his lips he began to play, a composition of one of the grand old masters. A crowd of people gathered around him, and as he played every eye grew moist with tears. As the last notes died away, a sea captain stepped forward and addressing the immigration officer said: 'Let me have that young fellow; I will go surety for him; I need him on my vessel.' And the young man was taken to his destination."

Then the minister asked the question: "Do you know how the young immigrant got to Fall River?" He answered it thus: "*By putting his soul into his instrument.*" Then he added: "That is just what the Lord expects us to put into his service."

I was reminded of this while reading, in a recent issue of the *Christian World*, the following article, "Knights of King Jesus," by Dr. J. H. Jowett:

Knights of King Jesus! What were the characteristics of knighthood in the olden times? Let us take a glance at the ancient chivalry, at the stalwart knights who formed the privy council, and the immediate bodyguard, and the tense and eager ministers of their king. For if we look at the shining face of ancient chivalry it may teach us how to think about the knights of Christ. Look, then, at these knights of old. When a man was initiated into the order of ancient knighthood he passed into it by the utterance of a most solemn vow. He made his vow in a very stately and sobering ceremonial, as significant as though he were passing from the heedless streets into the sanctities of some majestic temple. The would-be knight knelt before his king, and put his sword into the king's hands. And he bowed still lower, in deeper homage, and offered the king his strength. Still lower did he bend in the prostration of utter surrender, and he offered to his liege lord and king his love, his gifts, and his all, and then he made his vow, a vow complete and absolute, a vow in which he renounced personal desire, and selfish bias, and party will, and accepted the king's will as the all-revered and precious treasure of his life.

And what did the king say to this kneeling claimant of knightly privilege and service? The king spake about nothing but loyalty, and honour, and courage, and blameless and unblemished quest.

> Make thee my knight? My knights are sworn to vows
> Of utter hardihood, utter gentleness
> And loving, utter faithfulness of love,
> And uttermost obedience to the king.

It was this above all which was solemnly enjoined upon the kneeling youth who was waiting to be initiated into the tasks and glories of this chivalrous order. Honour! Honour! Loyalty even unto the uttermost! It was this that was laid upon him as he knelt in obeisance. Honour! To reverence his conscience as his king! To speak no scandal; no, nor listen to it. Honour! And the kneeling knight listened, and heeded his king's will, so much so that he began to cultivate a chastity of honour which made him feel a stain far more than he felt a wound.

And now, the vow being made, the young knight springs to his feet, and stands erect before his king in all the graceful strength of his surrendered powers. His sword is handed back to him, now a consecrated sword, never to be used in foul play, never to be employed in any ignoble fight. The young knight stands erect, awaiting the king's will and the king's commission. What is to be his mission? All the knights had but one mission: "To ride abroad, redressing human wrongs." To vindicate the right and to overturn the wrong, to oppose the oppressor and to champion the oppressed! And so the young knight rides forth, proud of his distinction, glorying in his mission, humble, however, in the estimate of his powers—he rides forth, one of a shining fellowship who have only one ambition, to accomplish the will of their king, and to finish it with joy. I like that word of John Ruskin's which he has somewhere written about those chivalrous knights: "They were content all their lives with their horse, and armour, and daily bread." That is a great sentence, and it is surely descriptive of a truly magnificent life. These knights were distinguished by honour, loyalty, courtesy, chivalry, munificence, and they were as one

> That does the right, and disregards alike
> The "Yea" and "Nay" o' the world.

Well, now, is it not reasonable that I should say I cannot forget this ancient chivalry, this ancient knighthood, when I think of the still more exalted fellowship of King Jesus's Order? This old-world chivalry, leads me to think of a membership in the Church of Christ as a community of knights, who assemble for their sacrament at King Jesu's table. When we think of the knights of old, how does the comparison reveal us? When we turn our minds to the Church of Christ, do we shine in the analogy, or are we exposed by it in all the grayness of our surrendered rights and glory? I will not attempt an answer to the question, but I will ask my readers to think loftily of the great matter, and to regard membership in the Church as an initiation into a spiritual chivalry, as a fellowship in a glorious knighthood which is passionately gathered about King Jesus, and whose high calling is to serve Him in the honoured and honourable enterprises of His kingdom.

I admit that that is by no means the common ideal of member-

ship in the Church of Christ. There are other conceptions of a distinctly lower and inferior order. For instance, there is one I am inclined to call *the couch conception*, which seems to include nothing more than having one's name on the formal roll of the Church. This sort of membership is only an entry in a register; it is not fellowship in a knighthood. It is nothing but ink; there is in it nothing of blood. It is only a label; it is altogether unrelated to life. Such membership is mentioned and condemned in the scathing word of holy writ: "Thou hast a name to live, and thou art dead!"

There is another conception of membership in the Church of Christ which I am inclined to call *the couch conception*. The men and women who hold this mean idea—and it is often held where it is not expressed—are never found like knights around their king, erect, alert, fully armed and ready to go forth on dark and perilous ventures to do their sovereign's will. They are at ease in Zion. They sit in the king's hall, they recline in the king's chamber, they feel cosy and happy in the assurance of their own spiritual security. If the wind is crying and wailing and roaring outside the house, they draw nearer to the glowing fire. They are not like the coastguardsman, who, when he hears the shriek of the tempest, goes out and strides the beach, wide awake to any signal of distress. Nor are they like the knight-errant of olden times, who, when he heard a menace, rose refreshed, his courage rising with danger, and strength to strength opposed. No, they hold the couch conception, and they merely want to get to heaven on flowery beds of ease!

And because these mean and unworthy conceptions are so prevalent in the Church of Christ, the Church is frequently feeble, and anæmic, and drowsy, and moribund. The Church is sometimes more like an infirmary than a gathering place of armed knights, pledged to be faithful unto death. It is sometimes more like a sleeping compartment than an imperial chamber where soldiers gather around their monarch and listen to his will, and then go forth in vital sacrifice to serve him in facing and overthrowing the proud and presumptuous armies of iniquity.

But here is the true conception. The members of the Church are to be knights of a most sacred order, consecrating themselves at King Jesus' table and freely surrendering themselves in living sacrifice to their Chieftain and their Lord. I am surely warranted in saying that this is a strong and virile conception which ought to appeal to all young people, and especially to all young men. If the Church has seemed more like a hospital than a camp, more a place of dreary artifice, where formal vows are taken, than a home of light, resounding with the songs of armed men "marching as to war," then let them offer themselves as knights of a worthier order, and by the chivalrous quality of their own devotion bring honor and glory to the Saviour's name.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, NOVEMBER 23, 1922.

EDITORIAL:

DIVINE AUTHORITY.

IN ITS Articles of Faith the Church of Jesus Christ of Latter-day Saints makes this declaration: "We believe that a man must be called of God by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof." This is in perfect harmony with the Word of God, for we are told in the scriptures that "no man taketh this honour unto himself but he that is called of God, as was Aaron." The Lord has said that his house "is a house of order, and not a house of confusion," and that he will not accept that which he has not appointed.

Some time ago a young man was arrested in the United States on the charge of having passed a bogus fifty dollar bill. He protested his innocence, telling the officers he had received the bill in change in a bank in California, which statement was afterwards corroborated. It was then learned that quite a number of similar bills were in circulation, and so perfect were the counterfeits that they had passed as legal tender in some of the leading banks of the country. They so closely resembled the genuine article that it required the eye of an expert to detect the forgery. These bills lacked something; they did not have the authority of the United States Government behind them, and lacking that they were of no value.

During the great world war a young French telephone operator went to the United States where he posed as a representative of the king of Spain. He had credentials to which were attached seals of seeming kingly authority. He rented a suite of rooms in one of the leading hotels in New York City and succeeded in borrowing a large sum of money with which to entertain a foreign ambassador. He was introduced to a firm of bankers from whom he tried to borrow fifty million dollars—for the king of Spain. The suspicions of the bankers were aroused; the authorities were notified and the young man was taken into custody. He was found to be an impostor. The credentials with which he had won his way into society were spurious. The young man had never received a commission from the king of Spain.

The Lord is very jealous of his authority—the authority of the

Holy Priesthood. He will not suffer it to be usurped with impunity. Evidence of this is found in the case of Saul, who, becoming impatient because Samuel did not arrive at the time appointed to offer sacrifice, arrogated to himself divine authority and proceeded to officiate in the priestly office. And for this presumption, and other unrighteous acts, he was rejected as king of Israel.

A somewhat similar case is recorded in the New Testament. On one occasion seven young men, sons of Sceva, undertook to exercise authority with which they had not been endowed, and for doing so were severely punished. Finding a man who was possessed of an evil spirit, they undertook to cast out the demon. "We adjure you by Jesus whom Paul preacheth," they said; but the evil spirit refused to obey them. He knew they did not have authority to command him. "Jesus I know, and Paul I know," he said, "but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded."

As further proof that the Lord does not accept of that which he has not appointed—that he does not recognize the acts of men who are not called of him—we direct attention to the work done by self-appointed ministers at Ephesus, in the days of the early apostles. On one occasion when Paul was at Ephesus, he found a number of people there who had received baptism at the hands of men who did not hold authority to administer the sacred ordinance. The apostle inquired of the baptized believers if they had received the Holy Ghost. They answered that they had not so much as heard of the Holy Ghost. Paul asked them what manner of baptism they had received and they replied that they had been baptized with the baptism of John. The apostle told them that those who were baptized with the baptism of John were promised a higher baptism—the baptism of the Holy Ghost and of fire. Now, as these people had not received this higher baptism, it was evident that they had not been baptized by proper authority, and becoming convinced of this, they sought baptism at the hands of Paul. And when Paul had baptized them, and had laid his hands on them, the Holy Ghost came upon them, and they spake with tongues and prophesied. Here we see the difference between the unauthorized acts of self-constituted ministers of the Gospel and those performed by a divinely-commissioned servant of the Lord.

The authority of the Holy Priesthood—the authority to preach the Gospel and administer in all the ordinances thereof—has been again restored to earth. It is vested in the Church of Jesus Christ of Latter-day Saints and in this Church alone. It is one of the things that distinguishes the Church of Christ from all other churches. Men might organize a church and call it the Church of Christ; they might place in it the same officers that were in the primitive

church; these men might preach the same doctrine that was taught by Christ and his apostles; but would such a church be the true Church of Christ? No, it would not. It would be like the wheat that was manufactured in the laboratory—it bore a strong resemblance to natural wheat, but it did not possess the germ of life. The life of the Church of Jesus Christ of Latter-day Saints is the Holy Priesthood, which is "inseparably connected with the heavens," and which will never be taken again from the earth or given to another people.

W. A. M.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held in the Corn Exchange, Nottingham, Sunday, the 12th inst. There were in attendance: Elders William A. Morton and J. Fred Pingree, of the Liverpool Office; President Edgar W. Jeffery, of the Birmingham conference; Elder Gordon W. Mathis of the Hull conference; Elders Grant P. Geddes and W. McCracken Smith, of the Leeds conference; President Joseph E. Wright, Elders A. Walter Stevenson, J. Max Toolson, William Hunt, Joseph H. Valentine, George S. Taylor, William M. Oswald, Fred D. Manghan, Elbert R. Curtis, and Sister Katherine G. Wright, of the Nottingham conference. There was also a large number of saints and investigators. The singing was under the direction of Brother Joseph Robinson, with Sister Nellie Hawson at the piano.

The conference opened at 11 a.m. by singing "O say what is truth? The invocation was offered by Brother Samuel Pears. After singing "In remembrance of Thy suffering," the Sacrament was administered by Elders Hunt and Toolson. Six members of the Hucknall branch Sunday-school rendered an interesting exercise depicting the restoration of the Gospel.

Elder Morton then addressed the congregation. Said he was thankful for the privilege of living in this the greatest of all dispensations, the dispensation in which Christ shall come, not to a stable, but to his holy Temple; not to be despised and rejected of men; not to be persecuted and crucified, but to reign as King of kings and Lord of lords. Elder Morton exhorted all present to cultivate the spirit of appreciation, especially appreciation of Truth.

Elder Geddes said the greatest desire of his heart was to live the Gospel, as only those who do so and endure to the end will be saved. Advised the saints to keep as far away from temptation as possible. Elder Stevenson said the Gospel meant more to him than anything else in the world. It is the duty of every Latter-day Saint, he said, to warn his neighbor, that the world may be left without excuse on the day of judgment. Elder Mathis said that "Mormonism" answers three great questions that have

puzzled mankind for centuries: Where did I come from? Why am I here? Where shall I go to after I depart this life? The people of the world have got shipwrecked, and "Mormonism" is the lifeboat that has been launched to save them. After singing "We thank Thee, O God, for a Prophet," the benediction was pronounced by Brother Samuel Hawson.

The afternoon session commenced at 2:30 by the congregation singing "Come, come, ye Saints." Brother George Bradley offered the opening prayer, after which Elder Stevenson presented the general, mission and conference authorities, and they were unanimously sustained. "I know that my Redeemer lives" was sweetly sung by Miss Alice Clare.

Elder Pingree was the first speaker. From his childhood, he said, he had been taught principles of truth and righteousness, foremost among them being faith in the true and living God and in his Son, Jesus Christ, the Saviour of the world. Told of the splendid effect of such teaching on the lives of the youth of Zion. "According to the Book of Mormon," said Elder Pingree, "Adam fell that man might be, and man is that he might have joy.'" The speaker then enumerated a number of things that help to create joy, among them Optimism, Cleanliness, Helpfulness, and Ideals. Dwelt briefly on each of these, and closed by bearing testimony that "Mormonism" is the restored Gospel of Christ.

Miss Violet Hodgkins sang with pleasing voice "The Holy City," after which Elder Morton addressed the congregation. The subject of his address was "How a Person May Become a Citizen of the Kingdom of God." Things of earth, he said, are typical of heavenly things. In order to become a citizen of the United States of America he had to comply with certain requirements. First, he had to recognize the President; second, he had to recognize the men who had been appointed to administer the laws; third, he had to obey the laws. When he had conformed to these requirements he received a certificate of citizenship. In order to become a citizen of the Kingdom of God a man must first of all recognize Christ as King; he must recognize his divinely-appointed ministers; he must also conform to the laws prescribed—must believe, repent of his sins, and be baptized for the remission of his sins. When he has done this he will receive the gift of the Holy Ghost, by which he will know that he has been accepted. The speaker advised the saints and elders to avoid contention, to bear their testimony in meekness and humility and to leave the result with the Lord.

"Come O Thou King of kings" was spiritedly sung, and Elder W. McCracken Smith pronounced the benediction.

Two hundred people were present at the concluding session, which commenced at 6 o'clock by the congregation singing "High on the mountain top." The invocation was offered by Elder Elbert R. Curtis. After singing "O, my Father," President Edgar

W. Jeffery gave a very interesting and impressive talk. Told of the conversion of his parents to "Mormonism," of their going to Zion, of the trials and tribulations they had passed through, and of the great blessings that had come to them and their children because of their faithfulness. It required great courage in former days to be a Christian; it requires equal courage in these latter days to be a "Mormon"—which is simply another name for Christian. Elder Jeffery testified that Christ is the same yesterday, to-day and forever, and that those who love and serve him in this age of the world are blessed as were those who served him in former times.

Elder W. McCracken Smith was the next speaker. He related a faith-promoting incident which greatly impressed the congregation. While the influenza epidemic was raging in the United States he was attacked. He became so ill that his life was despaired of. His father, he said, administered to him, and with tears coursing down his cheeks told him that he would live and would go to the nations of the earth as an ambassador of Christ. He was there that evening in fulfillment of the promise made him by his father. A duet, "The morning land" was sweetly sung by Sisters Charlotte Orme and Lily Bourne.

Elder Morton then took the stand and delivered a very impressive discourse. Spoke about Bible stories he had listened to in his childhood and told how these stories had influenced him in later years. He declared that he believed implicitly the story told by Zacharias about his vision in the temple; he believed implicitly the stories told by the disciples of Christ concerning the wonderful works which had been wrought by the Lord; he believed the story told by the Roman guard concerning the resurrection of Christ, also the stories told by the Apostles about their being with the Saviour for forty days after he had risen from the dead, and also of his ascension from the Mount of Olives. It is easier for him, he said, to believe these stories than it would be for him to believe that the men who told them made them up out of whole cloth. It is the same with "Mormonism," it is too big, too wonderful to be the product of any man's imagination. "When Burne-Jones," said the speaker, "was painting, 'The Star of Bethlehem,' a young girl who stood at his side watching, asked him if he believed what he was painting, and he replied that it was too beautiful not to be true.'" "The same may be said of 'Mormonism,'" concluded Elder Morton—"It is too beautiful not to be true."

President Wright made a few closing remarks, and after singing "Now let us rejoice in the day of salvation," the conference was brought to a close by Brother Joseph Robinson pronouncing the benediction.

WHEN the outlook is not good, try the uplook.

SHALL WE TAKE AWAY THE STRUGGLE?

DR. THOMAS L. MARTIN.

THERE is a little plant called the carpet weed, known to almost every man, woman, and child, which is found on the roadside the country over, in the paths over which men tread. It appears to be rather tender and delicate, and one would naturally expect from the number of times it is stepped upon that very soon its life would be ended. But, lo, it grows! It prefers ill-treatment. It grows better with it. This badly used plant is loved by me. As I gaze upon this thing of nature I receive a thrill because of the lesson it teaches me. It takes struggle to make this plant grow. It says to me, "I am not a weakling to be fondled, cultivated, petted and pampered. I have vitality and stick-to-itiveness. I have within me the power to overcome difficulty and in spite of all the rough experiences of life I develop into a big, mature plant and I do all nature intended I should do."

One writer has called our attention to the fact that when the little chick breaks through the egg the effort required to do that work gives the chick its strength to struggle in its new-found world. The butterfly, as it works its way out of the cocoon, grows into power to meet its fellows in the struggle for existence.

Take away the struggle in the animal and plant kingdom and we will have a population of weaklings, giving evidence that life is not worth the living.

Did you ever see a man reach an enviable position in the business, industrial, or professional world without struggle, and keep it? You did not. Look the country over, nation or state, and delve into the life of every man that has in any way become a leader, and you will find that he arrived at his destination by struggle. Life means much to them and to us. It has become worth while. As young men the leaders recognized this fact: "It is up to them." That little sentence "Life is what we make it" sings itself into their souls and by the help of God they struggle and become leaders of men.

Make this sentence your guide: "Life is what we make it." Realize that no matter how poor or slim our chance seems to be, we can get to the top also if we will but struggle. The question, "Shall we take away the struggle?" is answered by nature. We must question it no longer. Life is what we will make it if we will make the struggle.—*Young Woman's Journal.*

THE phonograph is capable of three things—receiving sound, retaining sound, and reproducing sound. So in the same way all our actions and words are received and retained, and will at last be reproduced in eternity.

FROM THE MISSION FIELD.

Baptism.—On the 5th ult. Elder William M. Harris baptized a candidate in the North Sea, near Middlesbrough, Newcastle conference. The baptized convert was afterwards confirmed by Elder Joseph J. Brown and enrolled as a member of the Middlesbrough branch.

Sunday-school Organized.—A Latter-day Saints' Sunday-school was organized at Accrington, Liverpool conference, Sunday, the 15th ult. Elder Fred J. Webley was sustained as superintendent and Sister Emmie Thompson as assistant. Sister Jennie Taylor was appointed secretary and Sister Nora Thompson teacher of the primary class. The attendance was encouraging and much interest was manifested.

Priesthood Meeting.—A meeting of the traveling elders of the Hull conference was held in Hull, Monday, the 30th ult. President George Osmond Hyde and all the other missionaries in the conference were in attendance, also Elder William Naylor, of the Leeds conference. All the brethren expressed their feelings and gave helpful suggestions. Elder Naylor gave an impressive talk on prayer. President Hyde commended the missionaries on the splendid record they had made the past year. Said he had absolute confidence in every one of them, and felt sure they would labor as faithfully in the future as they had done in the past.

Harvest Festivals.—The annual harvest festival of the Leeds branch, Leeds conference, was held Sunday and Monday, the 1st and 2nd ult., under the auspices of the Relief Society. The stand and hall were beautifully decorated with autumnal foliage, flowers, corn and sheaves of wheat, intermixed with luscious bunches of grapes and other fruits. Monday evening a splendid program of readings, dialogues, vocal and instrumental selections was rendered. After pleasing games, led by Elder Grant Y. Anderson, a sale of fruit took place, a handsome sum being realized. Delicious refreshments were served by the Relief Society officers, which helped to make the festival a very successful one.

The annual harvest festival of the Pudsey branch, Leeds conference, was held on Sunday, the 15th ult. The hall and stand were attractively decorated with flowers and sheaves of wheat. There was also a choice display of fruit and vegetables. A delightful program was rendered by the children at the Sunday-school service. At the evening meeting Elders M. Grant Prisbrey and Ralph S. Gray delivered addresses suitable to the occasion. Monday evening an enjoyable social was held. Refreshments were served by the sisters of the branch, followed

by a sale of fruit and vegetables. A neat sum was realized, which will be used for the children's Christmas tree.

A very successful harvest festival and branch conference was held in the Handsworth branch, Birmingham conference, on the 15th ult. The three sessions were well attended and keen interest was manifested throughout. A large collection of vegetables, flowers and other products was tastefully arranged upon shelves extending the entire length of the stand; the windows were also neatly decorated. At the morning session a Sunday-school program was rendered. At the afternoon meeting an encouraging report of the branch was given by President Joseph, and short addresses were delivered by Elders Esdras Whittaker, Tyler H. Barton and George C. Wareing. Sisters Edith and Lily Pitt sang a duet and a chorus of primary children rendered a selection. There were more than one hundred and fifty persons present at the evening service. Four numbers rendered by a chorus of children were greatly enjoyed, as was also a solo by Miss Nellie Shakespeare. The speakers were: Elders Joseph E. Tillotson, Edward W. Southwick, John O. Hughes and President Edgar W. Jeffery.

Branch Conferences.—One of the best branch conferences ever held in Eastwood, Nottingham conference, convened Sunday, the 29th, ult., with President Joseph E. Wright, Sister Katherine G. Wright, Elders A. Walter Stevenson, William Hunt, George S. Taylor and Elbert R. Curtis in attendance. There were large gatherings of saints and investigators, especially at the evening meeting, when the hall was filled to its capacity. A Priesthood meeting was held at 11 a.m., at which all the brethren present spoke. The second session, held at 2 p.m., was under the direction of Sunday-school Superintendent George William Hart. After the opening exercises, short, spirited addresses were delivered by Sisters Welch, Papworth and Horsley, President and Sister Wright, and Elders Stevenson and Taylor. The speakers at the evening meeting, which was conducted by President William Henry Mullinger, were Sisters Katherine G. Wright and Clara Thompson, Elders Hunt, Curtis, Stevenson and Taylor.

The Edinburgh branch of the Scottish conference held its quarterly conference in the Free Gardener's Hall, 14 Picardy Place, Edinburgh, Sunday, the 22nd ult., Elder John E. Ingles presiding. At the first session, held at 2 p.m., a well-arranged program was creditably rendered by the Sunday-school children. Brother Angus K. Ure spoke encouragingly of the work that is being done by the Sunday-school. President Cummock expressed his delight with the program and gave timely counsel to all present. Elder Thomas Finlayson told of Sunday-school work in New Zealand. The evening meeting was the largest attended in Edinburgh for many years. Elder John C. Bell spoke on "What

'Mormonism' Is" and on "The Personality of God." A solo, "Joseph Smith's First Prayer," was rendered by Mrs. Millbank, after which President Cummock told in an interesting manner "The Story of the Gospel's Restoration." The conference was closed by singing "We thank Thee, O God, for a Prophet."

The Middlesbrough branch of the Newcastle conference held its semi-annual conference on Sunday, the 15th ult. President James T. Palmer, Elders Ezra T. Benson, Joseph J. Brown and a goodly number of saints and investigators were in attendance. The proceedings were interesting and spirited throughout, and were greatly enjoyed by all present. At the Priesthood meeting, held at 10: 30 a.m., encouraging reports were made and helpful suggestions given. At the afternoon meeting the Sunday-school rendered a program which reflected great credit on the organization. Complimentary remarks were made by President Palmer and Elder Benson. At the evening meeting the hall was filled with people. A splendid spirit prevailed. All listened with interest to Gospel discourses delivered by the last-named brethren. A mixed quartette, composed of members of the branch, rendered choice selections.

THE TRUE PICTURE.

SOMETHING was wrong. I saw a placid lake,
Tall trees reflected and a curving shore.
A puzzling picture! For I could not make
It seem like *real*, and so I looked no more.

A friend came in and took it from my hand.
"Why do you hold the canvas upside down—
This lovely painting of a sunlit land
Where strife and sorrow seem to be unkown?"

Ah! *now* I saw the artist's meaning plain!
The hills and tree-tops sought to reach the sky,
The birds soared upward purer song to gain,
The water mirrored Heaven's blue loving eye.

So life, viewed rightly (joy illuming duty!),
Will be a picture full of wondrous beauty.

MARION BUCHANAN.

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